

THE FIVE NIKĀYAS

Discourses of the Buddha

An Anthology

Book One

Translated by
the Editors of the Light of the Dhamma

Edited by the English Editorial Board,



DEPARTMENT OF RELIGIOUS AFFAIRS
RANGOON, BURMA.

1978

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Khuddaka Nikāya

TIROKUṬṬA SUTTA

Suttanata Piṭaka, Kuddaka Nikāya Khuddakapāṭha Pāḷi

—Page 8, 6th Synod Edition.

Verse I :

*Tirokuṭṭesu tiṭṭhanti, sandhisinghā-
ṭakesu ca.*

*Dvārabāhāsu tiṭṭhanti, āgantvāna
sakaṃ gharaṃ.*

Outside the walls they stand, at the
crossways and leaning on the door-
posts, to their own home returning.

Verse II :

*Pahūte annapānamhi khojjabhojje
upaṭṭhite.*

*Na tesam koci sarati, sattānaṃ
kammaṇaccayā.*

But when a plenteous meal is spread,
or food and drink, no one
remembers them (the dead) on
account of their (bad) *kamma*.

Verse III :

*Evam dadanti ñātīnaṃ, ye honti
anukampakā.*

*Suciṃ paṇītaṃ kālena, kappiyaṃ
pānabhojanaṃ.*

Wherefore do those who have pity
on their kin make offerings of pure,
savoury and suitable food and drink
at seasonable times.

Verse IV :

*Idaṃ vo ñātīnaṃ hotu, sukhitaṃ
hontu ñatayo.*

*Te ca tattha samāgantvā, ñātipetā
samāgatā.*

Be this a gift to our kinsmen—may
our kinsmen be happy. Then those
Peta kinsmen come and gather
there.

Verse V :

*Pahūte annapānamhi, sakkaccam
anumodare.*

*Ciram jīvantu no ñātī, yesam hetu
labhāmase.*

They rejoice with due faith and earnestness at the offering of plenteous food and drink.
Long live our kinsmen, on account of whom we get this.

Verse VI :

*Amhākañca katā pūjā, dāyakā ca
anipphalā.*

*Na hi tattha kasi atthi, gorakkhettha
na vijjati.*

To us this offering with honour is made; and it is not without fruit to the donor.

For there is—no ploughing—no cattle-keeping in the *Peta*-world.

Verse VII :

*Vañijjā tādisī natthi, hiraññena
kayokayam.*

*Ito dinnena yāpenti, petā kālaṅkatā
tahiṃ.*

There is no trading—buying or selling—with gold or the like.

Petas live and subsist either on what normally is food for *Petas* or what reaches them through offerings made here (for their benefit by their friends and relatives.)

Verse VIII :

*Unname udakaṁ vuṭṭhaṁ, yathā
ninnaṁ pavattati.*

*Evameva ito dinnam, petānaṁ
upakappati.*

Even as water rained on high ground
flows down to a lower level, so
offerings given here reach the *Petas*.

Verse IX :

*Yathā vāriyāhā pūrā, paripūrenti
sāgaraṁ.*

*Evameva into dinnam, petānaṁ
upakappati.*

Just as rivers which are full, fill the
sea, even so offerings given here
reach the *Petas*.

Verse X :

*Adāsī me akāsi me, ñātimittā sakhā
ca me.*

*Petānaṁ dakkhiṇaṁ dajjā, pubbe
katamanussaraṁ.*

'He gave me gifts, he did things for
me. They were my 'kinsmen,
friends and companions'—thus
mindful of past deeds let a man
make offerings for the sake of the
Petas.

Verse XI:

*Na hi ruṇṇaṁ vā soko vā, yā caññā
paridevanā.*

*Na taṁ petānamatthāya, evaṁ uṭṭ-
hanti ñātayo.*

Weeping or sorrowing or any other
manner of lamenting is not for the
benefit of the *Petas*.
The kinsmen (*Petas*) remain as they
were.

KHUDDAKA NIKĀYA

Verse XII :

*Ayañca kho dakkhīṇā dinnā, sam-
ghamhi suppatiṭṭhitā.*

*Dīgharattaṃ hitāyassa, phānaso
upakappati.*

Moreover, this offering which has been made is firmly established in the Order, reaches the *Petas* immediately and will be for their benefit for a long time.

Verse XIII :

*So ñātidhammo ca ayaṃ nidassito,
Petāna pūjā ca katā uḷārā.*

*Balañca bhikkhūnāmanuppaddīnam
Tumhe hi puññaṃ pasutaṃ anap-
pakanti.*

The duty of relatives to make offering for the sake of the deceased has been demonstrated: offering with honour and liberality has been made to the *Petas*, physical strength has been given to *Bhikkhus*; and you also have earned great merit.

COMMENTARY ON TIROKUṬṬA SUTTA*

(The Story of those *Petas*** who had once been King Bimbisāra's relatives)

Q. Who delivered this Tirokuṭṭa Sutta? Where, when and on what account?

A. The Master gave this religious discourse on the second day of His arrival at Rājagaha, in appreciation of the meritorious deeds done by King Bimbisāra. Herein is the sequence of the narration:

Ninety-two *kappas* (world-cycles) ago, there was a city named Kāsi, which was ruled over by King Jayasena. His chief queen was called Sīrimā. The embryo named Phussa was conceived in her womb, and in due course of time he attained Supreme Enlightenment and became a *sammā-saṃbuddha* (Supremely Enlightened Buddha).

King Jayasena saying: "My son has renounced the world and now become a Supreme Buddha. This is my Buddha, Dhamma and Saṅgha only" attended on the Buddha personally without allowing others to do so.

At that time Buddha Phussa's three younger half-brothers said to themselves: "Buddhas arise for the benefit of all mankind; they will not arise for the welfare of a single person. Our father does not allow others to attend on the Buddha. What shall we do so that we may be able to attend on the Buddha?" Then the thought "We shall use a tactic" arose in their mind. These three younger half-brothers caused a sham rebellion in the suburb of the city.

When the king heard about the rebellion he sent for his three sons and sent them to the suburb of the city to suppress the rebellion.

When the three brothers returned to the city after suppressing the rebellion, the king was much pleased and granted them a boon saying "Take any kind of reward you like."

They submitted: "We desire to attend on Buddha Phussa."

The king replied: "Ask for any other reward."

When the three brothers said that they did not desire any other reward, the king said: "Well then, you may attend on the Buddha by fixing a period."

Then they asked for a period of seven years. The King did not agree to their proposal. Then they reduced the period to six years, five years, four, three, two, one year, seven months, six months, five months, four months and finally to three months. To it the king gave his assent.

The three brothers being much pleased with this reward, approached the Buddha and having paid their obeisance to Him, addressed Him as follows: "Venerable Sir, we desire to attend on the Exalted One for a period of three months. May the Exalted One be pleased to spend the *Vassa* (the three-month Season of Rains) here."

The Exalted One accepted by His silence.

After that the three brothers sent the following message to their royal agent in the suburb: "We shall attend on the Buddha for a period of three months. Kindly do the needful beginning with the building of a *vihāra* (monastery)." That royal agent accordingly accomplished his task and sent a reply to the three brothers to that effect. They put on yellow robes and together with two thousand five hundred attendants approached the Buddha, and having conveyed Him to the *vihāra* in the suburb of the city, requested Him to reside there.

Their treasurer and his wife had great *saddhā* (faith) in the Buddha, and they respectfully made offerings to the Saṅghā headed by the Buddha.

The royal agent sent for that treasurer and caused him to respectfully make offerings to the Saṅghā headed by the Buddha with eleven thousand men. Some of these people from the suburb had corrupt minds. They caused danger to *dāna* (Almsgiving) by partaking of the gifts themselves and by setting fire to the dining hall.

* Khuddaka-pāṭha, 7. Tirokuṭṭa Sutta, p. 8, 6th Syn. Edn.
Khuddaka-pāṭha Aṭṭhakathā; Tirokuṭṭa Sutta Vannanā, p. 168; 6th Syn. Edn.
Tirokuṭṭa : On the other side of the wall; outside the wall.
** *Petas* : Inhabitants of one of the Four Lower Regions.

After performing the Pavāraṇā* (the ceremony performed at the termination of the Vassa), the princes paid their deepest respects to the Buddha and went to their father's palace with the Buddha at their head. In due course of time, Buddha Phussa attained *Mahāparinibbāna*.

As time passed, the king, the princes, the royal agent in the suburb, the treasurer and the 2500 attendants died and were reborn in the heavenly abodes. Those people who had corrupt minds were reborn in hell. These two groups wandered, one, from one heavenly abode to another, and the other, from one hell to another. Thus they went on for ninety-two *kappas* (world-cycles).

During Buddha Kassapa's time:

When Buddha Kassapa arose in this *Badda kappa* (*Badda* good world-cycle), those people who had corrupt minds were reborn in the *Peta*-world.

At that time people made *dāna* (Alms-giving) for the sake of their deceased relatives who were reborn in the *Peta*-world, with the definite intention: "May this *dāna* be also that of our relatives." Those *Petas* attained happiness accordingly. When the *Petas* (of Buddha Phussa's time) saw this, they approached Buddha Kassapa and said: "Venerable Sir, can we not attain such happiness?"

Buddha Kassapa replied: "You can not get such a bliss now. But in the future Buddha Gotama will arise in this world. At that time there will be a king named Bimbisāra. That king was your relative ninety-two world-cycles ago. He will make offerings to the Buddha with the object of sharing his merits with you. Then you will attain such a bliss."

Buddha Kassapa's words appeared to them as if they would attain that bliss the next day.

During Buddha Gotama's time:

After the interim period between the arisings of the two Buddhas had expired, Buddha Gotama arose in this world. The three princes and their 2500 attendants having passed away from the heavenly abodes were

reborn in the world of men as *brāhmaṇas* of Magadha. Subsequently, they led an ascetic life and became known as the three ascetics of Gayāsisa.** The treasurer became Visākha the millionaire. His wife became Pammadinna,*** the daughter of a millionaire. Similarly, the rest of the attendants became the king's retinue.

After attaining the Supreme Enlightenment, Buddha spent His "seven weeks' period" and went to Benares to deliver His First Sermon**** to the group of the Five Ascetics at Sarnath. (He then went to Gayāsisa and delivered the Great Fire***** Sermon to the three ascetics and their 2500 followers.) Thence He went to Rājagaha with the three ascetics and 2500 followers of theirs. On the very day of his arrival at Rājagaha, He delivered a discourse, at the end of which King Bimbisāra and one hundred and eleven thousand inhabitants of Magadha—*brāhmaṇas*, bankers and commoners—became *Sotāpannas* (Stream-winners).

Then King Bimbisāra invited the Buddha to the morning meal on the following day and He accepted the invitation. On the second day He entered Rājagaha and went to the king's palace to accept the great offering made by the king. The Sakka—king of *Devas*—accompanied the Buddha going ahead as His guide and uttering the following stanza:—

*"Danto dantehi saha purāṇajāṭilehi,
Vippamutto vippamuttehi.
Sīṅgīnikkhasavaṇṇo,
Rājagaham pāvīsi bhagavā ti."*

(One who has tamed himself, One who is absolutely free from all defilements and One whose complexion resembles the colour of *Sīṅgani* gold—enters Rājagaha along with former ascetics who have been tamed and are free from all defilements.)

The above-mentioned *Petas* surrounded (the king's palace) and stood with the expectation "The king will make *dāna* for our sake; the king will now aim at us in making his *dāna*."

After presenting his gifts to the Buddha, the king's mind was occupied with only one

* Inviting admonishment from one another.

** Uruveḷa Kassapa, Gayā Kassapa and Nadi Kassapa.

*** Majjhīma Nikāya, Mūlapaṇāsa-5. Cūḷavagga-vagga, 4. Caḷavedalla Sutta, pages 373-9; 6th Syn. Edn. Please see the Light of the Dhamma, Vol. VI-No. 4, p. 38.

**** Dhammacakkapavuttana Sutta—Vinaya Piṭaka, Mahāvagga, 6. Pañcavaggiyakathā, p 14, 6th Syn. Edn.

***** Saṃyutta Nikāya, Saḷāyatana Saṃyutta, 3. Sabbā-vagga, 6. Āditta Sutta, p 251, 6th Syn. Edn.

thought: "Where should the Buddha stay?" He did not make his offering for the sake of anybody. When the *Petas* found that their hope had been frustrated, they went to the king's palace at night and made a dreadful noise. When the king heard this, he was frightened, startled and stricken with fear.

The next morning he went to the Buddha and said: "Venerable Sir, I heard such a noise. What will happen to me?"

The Buddha replied: "O king! nothing will happen to you. In fact, your former relatives were reborn in the *Peta*-world. During the interim period between the arising of the two Buddhas, they wandered with the hope: 'The king will make an offering for our sake!'; but you did not specify them when you made your offering the other day. Their hope having been frustrated these *Petas* made that dreadful noise."

"Lord, can they attain happiness if I make an offering now?"

"Yes, O king!"

"May the Exalted One be pleased to accept this morning's meal from me. I shall offer it for their sake."

The king returned to his palace and having made all preparations for the offering, invited the Buddha. The Buddha went to the palace and sat on the seat specially prepared for Him.

With the hope: "Today's offering may be for us" those *Petas* stood outside the wall, etc. (*tirokuṭṭa*). The Buddha made the king see them clearly.

Then the king poured the water of libation and shared his merits with the *Petas* saying: "May this offering of mine be for the sake of my relatives (who are reborn as *Petas*). At that very moment there appeared for them ponds of water covered with lotuses. They bathed in them and drank the water from them. They satiated their thirst, and became free from anxiety and distress. Their complexion changed into a golden colour.

The king offered eatables for their sake. At that very moment there appeared for them nectar and ambrosia. They ate the food and regained vigour.

The king offered clothes and seats for their sake. At that very moment there appeared for them celestial apparel, celestial vehicles,

celestial mansions, celestial lodgings, etc. The Buddha made the king see all their prosperity clearly. The king was very pleased.

Then the Buddha having finished His meal and said that He did not require any more, uttered the verse beginning with "*Tirokuṭṭesu tiṭṭhanti*", so that the king (of Magadha) might rejoice at his offering.

With these words, the question "Who delivered this *Tirokuṭṭa Sutta*? Where, when and on what account?" has been fully explained.

Verse I.

Tirokuṭṭesu tiṭṭhanti, saṇḍhisinghātakesu ca.

Dvārabāhāsu tiṭṭhanti, āgantvāna sakam gharam.

Outside the walls they stand, at the cross-ways and leaning on the door-posts, to their own home returning.

There (in the verse):—

Āgantvāna sakam gharamiti: "To their own home returning." The house which belonged to the relatives in a former existence, or the house which belonged to one in former existences is spoken as "one's own house." Hence the expression "to their own home returning."

Verse II.

"Pahūte annapānamhi, ekhajjabhojje upaṭṭhite.

Na tesam koci sarati, sattānam kamma-paccayā.

But when a plenteous meal is spread, of food and drink, no one remembers them (the dead) on account of their (bad) *kamma*,

"Although the *Petas* had not resided in the house before, but as the house belonged to their relatives they went to King Bimbisāra's house (palace) as if it was their own.

Of these, some *Petas* as a result of their *issā* (envy) and *macchariya* (selfishness) during their existence as human beings, have long beards, distorted faces, loose and drooping jaws, lean, coarse and dark-coloured parts of the body, resembling burnt trees or palm trees.

Some *Petas* being much oppressed with great hunger, their mouths emit flames just as a fire-lathe emits flames.

Some *Petas* having an abdomen as big as a mountain and a throat about the size of a needle-eye, cannot take food to their satisfaction, although they obtain food, and so are greatly oppressed with hunger.

Some *Petas*, not being able to obtain any other food, joyfully eat pus, impure blood and mucus coming out of pimples, boils, etc. of their fellow *Petas* or other creatures, and thus have ugly-looking and dreadful bodies." The Exalted One desiring to show these *Petas* to the king declared:—

"Outside the walls they stand, at the cross-ways and leaning on the door-posts, to their own home returning."

Again, in order to show the severity of these *Peta's* past *kammas*, He uttered the Second Verse:

"But when a plenteous meal is spread, of food and drink, no one remembers them (the dead) on account of their (bad) *kamma*.

There (in the verse):

Four kinds of food have been classified: (1) That can be eaten, (2) that can be drunk, (3) that can be chewed, and (4) that can be licked.

Kamma paṇṇāyā: Owing to their own *kammas*.

In their previous existences they did not make *dāna* through stinginess; they prevented others from making *dāna*. Their own bad *kammas* prevented their relatives from remembering them.

Verse III.

"*Evam dadanti nātinaṃ, ye honti anukāṃ-pakā.*

Suciṃ panitaṃ kālena, kappiyaṃ pana-bhojanam.

(Wherefore do those who have pity on their kin make offerings of pure, savoury and suitable food and drink at seasonable times.) There (in the verse):

The Buddha uttered the Third Verse, in appreciation of the *dāna* made by King Bimbisāra for the sake of those former relatives who were reborn in the *Peta*-world.

There (in the verse):

"Food and drink" are mentioned as the beginning, so it should be understood that all

articles which can be subject matter of gift are included.

First line of Verse IV:

"*Idaṃ vo nātinaṃ hotu, sukhitaṃ hontu nātayo.*"

(Be this a gift to our kinsmen—may our kinsmen be happy!)

The Buddha desired to show that the offering made by the King of Magadha was intended for his kinsmen *Petas*.

Second line of Verse IV and first line of Verse V.

"*Te ca tattha samāgantvā, nātipeṭā samā-gatā.*"

(Then those *Peta* kinsmen come and gather there.)

This line should be read in conjunction with the first line of Verse IV, when it will read:

"Be this a gift to our kinsmen—may our kinsmen be happy!

Then those *Peta* kinsmen come and gather there."

It is true that the wholesome volitional actions* done by one cannot give result to another, but, in this case, the wholesome volitional actions done by King Bimbisāra leads to the wholesome volitional actions on the part of the *Petas*. Owing to this gift the kinsmen *Petas* are able to do wholesome volitional actions (by saying *Sādhu*), which bear fruit immediately. In order to show this the Buddha uttered:

"*Te ca tattha samāgantvā, nātipeṭā samāgaṭā.*"

(Then do those *Peta* kinsmen come and gather there.)

First line of Verse V :

"*Pahūte annapānamhi, sakkaccaṃ anumodare.*"

(They rejoice with due faith and earnestness at the offering of plenteous food and drink.)

By gathering at the king's palace and by rejoicing at the offering made by the king for their benefit (by saying *Sādhu*) the *Petas* have also performed wholesome volitional actions which bear fruit immediately.

* *Pattānumodanā* : Rejoicing at wholesome volitional actions done by others.

Second line of Verse V and first line of Verse VI:

When the *Petas* attained happiness immediately after their saying '*Sādhū*' and rejoicing at the offering made by the King of Magadha, they thanked him and earnestly wished for his long life and prosperity saying: "The offering with honour is made for our benefit; we have enjoyed immediate bliss; and the doer of the deed has earned great merit." In order to show this the Buddha declared the following two lines:

"*Ciraṃ jīvantu no ñātī, yesaṃ hetu labhā-mase.*"

('Long live our kinsmen, on account of whom we get this!')

"*Amhākañca katā pūjā, dāyakā ca anipphalā.*"

(To us this offering with honour is made; and it is not without fruit to the donor.)

The *danā* (Almsgiving) will be effective only if the following three conditions are fulfilled:—

- (1) *Petas* must actually rejoice in the gift.
- (2) The gift must be made for their sake.
- (3) The donee must be virtuous.

If these three conditions are fulfilled, the *Petas* attain immediate bliss.

Of these three conditions, the doer of the deed is the most essential. Hence the declaration:

"On account of whom we get this."

Here, one may ask: "How is it? Can only those relatives who are born in the world of *Petas* attain happiness?" A *brāhmaṇa* named Jānussoṇi* asked the Buddha the same question, and the Buddha replied as follows. So there is nothing to be said by us.

Brāhmaṇa Jānussoṇi asked the Buddha: "Venerable Gotama! We *brāhmaṇas* present gifts and make offerings saying: 'Be this a gift to our relatives. May they enjoy it.'

O Venerable Gotama! How is it? Will this gift reach our relatives who are dead? Will they enjoy it?"

The Exalted One replied: "O *brāhmaṇa*, it will reach them if they are in an opportune place, but not otherwise."

Jānussoṇi: "Venerable Gotama! What is meant by an 'opportune place' and what by an 'inopportune place'?"

Inopportune Places:

The Buddha replied:

I. "O *brāhmaṇa*! In this world some people are in the habit of (1) taking life, (2) taking what is not given, (3) indulging in improper sexual intercourse, (4) telling lies, (5) slandering, (6) using harsh or impolite speech, (7) talking frivolously and senselessly, (8) entertaining covetousness, (9) entertaining malevolence, and (10) holding wrong views. On the dissolution of their bodies after death, they are reborn in hell. There they have what is food for hell-beings. They live and subsist on it. O *brāhmaṇa*! That place (hell) is an inopportune place where the gift cannot reach (or benefit) them.

II. "O *brāhmaṇa*! In this world there are some people who are in the habit of (1) taking life, (2) taking what is not given, (3) indulging in improper sexual intercourse, (4) telling lies, (5) slandering, (6) using harsh or impolite speech, (7) talking frivolously and senselessly, (8) entertaining covetousness, (9) entertaining malevolence and (10) holding wrong views. On the dissolution of their bodies after death, they are reborn in the animal-world. There they have what is food for animals. They live and subsist on it. O *brāhmaṇa*! That place (animal-world) is an inopportune place where the gift cannot reach (or benefit) them.

III. "O *brāhmaṇa*! In this world there are some people who abstain from (1) taking life, (2) taking what is not given, (3) improper sexual intercourse, (4) telling lies, (5) slandering, (6) using harsh or impolite speech, (7) frivolous and senseless talk, (8) entertaining covetousness, (9) entertaining ill-will, and (10) holding wrong views. On the dissolution of their bodies after death, they are reborn in the world of men. There they have what is food for men. They live and subsist on it. O *brāhmaṇa*! That place (world of men) is an inopportune place where the gift cannot reach (or benefit) them.

IV. "O *brāhmaṇa*! In this world there are some people who abstain from (1) taking life, (2) taking what is not given, (3) improper sexual intercourse, (4) telling lies, (5) slandering, (6) using harsh or impolite speech, (7) frivolous and senseless talk, (8) entertaining covetousness, (9) entertaining ill-will, and (10) holding wrong views. On the dissolution of their bodies after death, they are reborn in the heavenly abodes as the com-

panions of the *devas*. There they have what is food for *devas*. They live and subsist on it. O *brāhmaṇa*! That place (heavenly abodes) is an inopportune place where the gift cannot reach (or benefit) them.

Opportune Place:

"O *brāhmaṇa*! In this world there are some people who are in the habit of (1) taking life, (2) taking what is not given, (3) indulging in improper sexual intercourse, (4) telling lies, (5) slandering, (6) using harsh or impolite speech, (7) talking frivolously and senselessly, (8) entertaining covetousness, (9) entertaining ill-will, and (10) holding wrong views. On the dissolution of their bodies after death, they are reborn in the *Peta*-world. There they have their own food, and they have to live and subsist on that food; or in the alternative they live and subsist there on what reaches them through offerings made for their benefit by their friends and relatives. That place (*Peta*-world) is an opportune place where the gift can reach them",

Jānussoṇi: "If none of the relatives arises in the *Peta*-world, who will enjoy the benefits of that gift?"

"O *brāhmaṇa*! Other relatives who are reborn in the *Peta*-world will enjoy it", replied the Buddha.

Jānussoṇi: "Venerable Gotama! Supposing neither the relative nor any other relative is in the *Peta*-world, who will enjoy it?"

"O *brahmāṇa*! The *saṃsāra* has been so long that it is impossible for the *Peta*-world to be devoid of your relatives. Besides, O *brāhmaṇa*! the donor himself is not without any benefit."

Second line of Verse VI and Verse VII:

In the *Peta*-world as there are no such occupations as cattle-rearing, cultivation, trading—buying or selling with gold—or the like., *Petas* cannot earn anything there. They can only attain what reaches them as shares of merits done by their friends and relatives here, for their benefits. So the Buddha uttered following three lines:—

"*Nahi tattha kasi utthi, gorakkhettha na vijjati.*

Vañijjā tādisī natthi, hiraññena kayokayaṃ.

Ito dinnena yāpenti, petā kālāṇkatā tahirī."

Verses VIII and IX :

Again the Buddha desiring to explain it with further examples, uttered the Eighth and the Ninth Verse.

Verse VIII:

Unname udakaṃ vuṭṭhaṃ, yathā ninnam pavattati.

Evameva ito dinnam, petānam upakap-pati.

Even as water rained on high ground flows down to a lower level, so offerings given here reach the *Petas*.

Verse IX:

Yathā vārivahā pūrā, paripūrenti sāgaram.

Evameva ito dinnam, petānam upakap-pati.

Just as rivers which are full, fill the sea, even so offerings given here reach the *Petas*.

(*Peta*-world being one of the Four Lower Regions, is compared to a lower level; and the world of men is compared to a higher level.) Just as rain fallen on the higher ground flows down to a lower level, the merits done by the friends and relatives of the *Petas* reach them, and enable them to enjoy immediate bliss.

Or in other words, just as water collected in the lakes, creeks and rivulets on a higher level flows into the rivers and thence into the ocean, the offerings made by the friends and relatives of the *Petas* reach them and enable them to enjoy immediate bliss.

Hence the Buddha declared that the *Peta*-world is the Opportune Place.

Verse X :

Adāsi me akāsi me, ñātimittā sakhā ca me.

Petānam dakkhinaṃ dajjā, pubbe kata-manussaram.

"He gave me gifts, he did things for me. They were my kinsmen, friends and companions"—thus mindful of past deeds let a man make offerings for the sake of the *Petas*.

(So after explaining that the *Petas* live and subsist there on what is given here for their benefit, the Buddha uttered this verse:) to show that for the said reason a good relative should make offerings remembering these things as reminders about them.

Although the *Petas* go to the houses of their relatives hoping that they would get

something there, they cannot ask (for anything) saying, 'Please give such and such a thing.'

The meaning of the verse is:—

Offerings should be made for the benefit of *Petas* remembering "He gave me this property; he gave me this paddy; he had personally attended to my work; he was my relative either from the father's or the mother's side; he was my intimate friend; he was my playmate and companion."

Verse XI:

After showing that people should make offerings specially intended for *Petas* with the thought "I had been given such and such a thing, etc. in former days", the Buddha uttered the Eleventh Verse to show that the weeping, sorrowing, etc., of those who are oppressed by weeping, sorrowing etc. at the death of their relatives but do not make any offering for their benefit, merely cause their own suffering and that they do not do any good to the *Petas*.

"Na hi ruṇṇaṃ vā soko vā, yā, caññā paridevaṇā.

Na taṃ peṭānamatthāya, evaṃ tiṭṭhanti ñātayo."

Weeping or sorrowing or any other manner of lamentation is not for the benefit of the *Petas*; and they (the *Petas*) remain as they were.

Verse XII:

The Buddha uttered the Twelfth Verse, to show that the offering made by Bimbisāra, King of Magadha, is of great benefit.

"Ayaṇca kho dakkhiṇā dinnā, saṅghamhi suppatiṭṭhitā.

Dīghasattam hitāyassa, ṭhānasa upakappati.

Moreover, this offering which has been made and firmly established in the Order, reaches the *Petas* immediately and will be for their benefit for a long time.

The following is what the Buddha meant to say: "O king! As the *Bhikkhu-Saṅghā* is the best soil for meritorious deeds, the offering which you have made today for a group of your relatives is well established in the *Bhikkhu-Saṅghā* and it reaches the *Petas* immediately for their long benefit.

Upakappati means reaches immediately at that very moment and not after some delay.

What is meant is that the offering immediately reaches (and benefits) various kinds of *Petas*, such as, *Khuppiṇāsika Petas* (Starving *Petas*), *Vantāsa Petas* (*Petas* who eat what has been vomitted by others), *Paradattūpajīvita Petas* (*Petas* who have to live on what is given for them by others), *Nijjhāmatanṇhika Petas* (*Petas* who are very furiously burnt with the fire of *lobha-taṇhā* etc.) They all are said to benefit by that gift of the king.

VERSE XIII :

So ñātidhammo ca ayaṃ nidassito,

Peṭāna pūjā ca katā ulārā.

Balañca bhikkhūnamanuppaddinam.

Tumhe hi puññaṃ pasutaṃ anappakanti.

The duty of relatives to make offering for the sake of the deceased has been demonstrated; offering with honour and liberality has been made to the *Petas*; physical strength has been given to *Bhikkhus*; and you also have earned great merit.

The Buddha uttered the Thirteenth Verse praising the king on his real qualities as he (1) has demonstrated the duty of a relative towards the deceased by making the said offering and made it clear to the people at large that they also should fulfil their duty to deceased relatives in the same manner and that they should not make themselves miserable with useless weeping etc., (2) has made liberal offering to the *Petas* by making them attain the prosperity of *Devas* (gods), (3) has given strength to the *Bhikkhus* by letting them take food and drink to their satisfaction and (4) has acquired great merit by generating the desire to give charity which is accompanied by such good qualities as compassion and so on.

At the end of the discourse, 84000 beings, who were terrified when the Buddha explained the horrors of rebirth in the *Peta*-world, practised Insight and realized the Four Noble Truths.

On the second day also, the Buddha delivered the same Sutta to the *devas* and men. Thus Realization of the Truths in the same manner went on up to seven days.

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